WESTERN RECORDER.

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Bible Classes.

From the Recorder & Telegraph.

MESSRS. EDITORS,—The Pastoral Association of Evangelical Congregational Ministers in Massachusetts, at their meeting in May, 1824, appointed a Committee to consider the subject, and take such measures as they might deem proper for the promotion of Bible Classes. That Committee determined, soon after their appointment, that it was expedient that a Tract on the subject should be prepared and widely circulated. The proposed Tract has been written, and approved by said Committee; who take the liberty of requesting you, and thro' you, other Editors of Religious Newspapers in the United States to publish the same.

By order of the Committee,
B. B. WISNER, *Chairman.*

In this paper, it is proposed to give some account of the origin of this Institution, and of the general methods of conducting its exercises, which prevail; and to present some motives for the universal establishment of Bible Classes.

I. HISTORY OF BIBLE CLASSES.

In tracing the history of this institution, it is supposed to have been originated, at least in New-England, by a member of this Committee, then a Licentiate supplying a vacant congregation in Newbury, Mass.—The religious instruction of the young had there been much neglected. When he had consented to spend the summer of 1812 in that place, he determined to engage ALL the children of the congregation, if practicable, in the study of the Assembly's Catechism. In this he was successful, with such as were under 10 or 12 years of age. But he presently found that an older class in the congregation were as much in need of special religious instruction as the children; and that, while they felt above being catechised with mere childhood, no insuperable obstacles existed to their being, to a considerable extent, engaged in the social study of the Scriptures.

A large class was accordingly organized, to whom were given written questions, accompanied with a few references to pertinent passages of Scripture relating to doctrines or precepts, warnings or promises, of the gospel; and they were requested to search the Bible; to write on the topics given out; and when their composition had been corrected, they were sometimes read to the class; after which a familiar practical lecture was given. It was soon discovered that numbers felt diffident of their abilities to write, who could be much profited by treasuring the Scriptures in memory, and comparing and classifying inspired truths. After this, slips of paper were prepared, with one set of texts, to be committed to memory, and another set that might be carefully examined. All these texts would aid the writers in obtaining Scriptural ideas, which they could easily clothe in their own language: they would likewise aid the instructer in making divine truths bear on the consciences of his pupils. To supply all the members by writing, was found inconvenient: the instructer therefore prepared about an hundred questions, with two sets of references; had them printed, and distributed them, gratuitously.

When those questions were first prepared, no intention existed of publishing them. But the readiness with which young people engaged in these exercises, and the immediate and important benefits which attended them, attracted the attention of Clergymen in the vicinity, and led several of them to express a wish that a system of questions, on the plan of those then in use, might be prepared and given to the public.

One of them was the Rev. John H. Church D. D. of Pelham, N. H. who kindly consented to aid in revising the manuscript of the Biblical Catechism, before it was published. In the succeeding autumn, Dr. Church bro't the subject before the General Association of N. H. at Hollis, and strongly recommended that such Associations of young people should be formed in their congregations. In consequence of this, the Tract Committee of that body contracted for 1000 copies to be circulated by them. The next season such Associations of youth were considerably increased. When the Biblical Catechism was reviewed in the Panoplist in 1813, mention was made of more than twenty such Associations of youth, who had reaped important advantages from the social study of the Bible. In the same year, Bible classes were organized on the same plan, in the interior of the State of N. York; and the Biblical Catechism was examined and recommended by clergymen as far south as Princeton and Philadelphia.

In the autumn of 1814, a discourse was delivered the evening before the opening of the Synod of Geneva, at Homer, N. Y. on the religious improvement of the young, in which Bible Class instruction was recommended; and this part of the discourse, was thought of so much importance by the Tract Committee of the Genesee Missionary Society, that they published and circulated a thousand copies of the Sermon in their connexion. In two years, Bible Classes, in which the Biblical Catechism was used, had so increased, that 10,000 copies of that work were published.

About this period, the Rev. John Mc'Dowell, D. D. of Elizabethtown, N. J. published a small volume of Historical Questions on the Bible, which were extensively circulated. In October 1815, the Rev. Mr. Woodhull, then of Cranbury, now of Princeton N. J. and the Rev. Dr. Finley, afterwards President of the University of Georgia, brought the subject of Bible Classes before the Presbytery of New Brunswick. How long before this, these gentlemen or any others in their vicinity had been instructing youuth in Bible Classes, is not known to the Committee. At their suggestion, a Committee was appointed, from whose report, we make the following extract:—

"No plan, as your Committee believe, has yet been formed by any ecclesiastical body, for the express purpose of instructing the young in the history, the doctrines, and the practical truths of the Bible. Such a plan, if carried into complete and general execution, we believe would, with the blessing of God, be attended with the happiest effects. The young people would, have their attention directed to the most important truths; it would lead the way, by easy stages, to almost daily conversations on religious subjects; it would furnish the minds of the young, with such a fund of knowledge as might prevent their becoming victims of enthusiasm and error. It would be advantageous to Ministers themselves; it would excite their zeal, and the zeal of their people; and, with the blessing of God and the aid of his Spirit, may be instrumental, in conjunction with other means, of hastening the time when the knowledge of God and his word shall cover the earth, as the waters do the sea."

The Presbytery resolved to refer the subject to the Synod of New York and New Jersey, at its ensuing meeting, when the following report in relation to it, was adopted:—

"This is a subject, which, in the opinion of your Committee, claims an early and careful attention of the Synod. While the whole christian world, concurs in presenting to the destitute and uninstructed, the Bible without note or comment, as containing the pure and complete word of life, let us not fail to present it distinctly, under the same correct and important character, to our children and youth; and induce them, by every engaging means, to study it as such, lest the commonness of the Bible among us, connected with any apparent neglect of it, or preference of other sources of instruction, should have influence to diminish their respect for the sacred volume.

"To awaken a spirit of inquiry, and engage the attention of the understanding in perusing the Scriptures is an object of the first importance, in the religious education of youth. To prevent, or correct, habits of careless reading, is essential to their progress in knowledge. And to present distinctly to their view, the Bible, as the pure fountain of religious knowledge, is indispensable in a faithful cure of their education.

"Your Committee, therefore beg leave to suggest the propriety, of earnestly recommending to the ministers and sessions under the care of this Synod, to pay special attention to this subject, and provide without delay, for the stated instruction of their children and youth, in distinct portions of the sacred Scriptures, in the way of particular study and recitation, upon such plan and under such arrangements, as each minister and session, may think expedient; always taking care, however, that this shall not come in the place of learning the catechisms of our church, with the Scripture proofs annexed, but be added to it, and make a leading feature, in the course of religious education.

"Resolved, that an attested copy of the above report, be transmitted by the stated clerk, to the committee of overtures of the next General Assembly."

The subject was accordingly presented to the notice of the Assembly in 1816, and the following report prepared by a Committee appointed to consider it, was adopted:

"That they consider this subject of great importance, and deserving the attention and earnest recommendation of the Assembly: therefore,

"*Resolved*, I. That it be recommended earnestly to the ministers and sessions which are in connexion with the General Assembly, to pay a special attention to this subject, and provide without delay, for the stated instruction of the children and youth in the sacred Scriptures, within their respective congregations.

"II. That although the particular manner of instruction & recitation in the congregation, ought to be left to the discretion of their ministers, and sessions respectively, yet as some degree of uniformity is desirable in a business of so much magnitude, it is recommended, as the most effectual means of promoting the knowledge of the holy Scriptures, that in all our churches Classes be formed of our youth, to recite the Scriptures in regular order; that the recitations, if convenient, be as often as once a week, and from two to five chapters appointed for each recitation; that the youth may be examined on,

"1st. The History of the world, but more especially of the church of God, and of the heathen nations who were God's agents in accomplishing his purposes towards his church.

"2d. Persons noted for their piety or ungodliness, and the effects of their example, in promoting or injuring the best interests of mankind.

"3d. Doctrines and precepts, or what man is to believe concerning God, and what duty God requires of man.

"4th. Positive ordinances, or the direction which God has given as to the way in which he is to be worshipped acceptably.

"5th. The particular features of character, of which the Spirit of God has given notice, both in wicked and good persons; in the last, particularly regarding those who were types of Christ, and in what the typical resemblance consisted.

"6th. The gradual increase, from time to time, of information concerning the doctrines contained in the Scriptures; noting the admirable adaptation of every new revelation of doctrine, to the increased maturity of the church. The nature of God's law; its immutability, as constituting the everlasting rule of right and wrong; the full and perfect illustration of its precepts given by Christ.

"7*th*. The change which God has made from time to time in positive ordinances together with the reasons of that change; the difference between the moral law and those laws which are positive.

"8*th*. The illustration of the divine perfections, in the history, biography, doctrines and precepts, together with the positive ordinances of the scriptures.

"9*th*. The practical lessons to regulate our conduct, in the various relations of life.

"On all these particulars the meaning of the words used in scriptnre must be ascertained, that thus we may understand what we read.

"*Resolved*, III. That the Presbyteries under the care of the Assembly be directed to take order on this subject; and they are hereby informed, that this is not to come in the place of learning the Catechisms of onr church, but be added to it, as an important branch of religious education."

In the autumn of 1822, this method of giving religious instruction to youth was introduced into Boston. The numbers which were by this means, presently engaged in the social study of the Scriptures, and the degree of influence exerted by the Bible Classes in promoting the revival with which that city was visited the succeeding winter together with the circulation of more detailed information respecting the institution to which these circumstances led, attracted extensively the attention of ministers and churches; in consequence of which many new and flourishing Classes were organized in New England. The same year Bible Class instruction was revived in some of the congregations in the city of New-York. About this time, also the establishment of Bible Classes was recommended by the Boston Baptist Association, to the churches in their connexion.

In 1824, additional and more systematic measures were adopted concerning this important institution.

The Suffolk Association took up the subject, and brought it before the Pastoral Association of Evangelical Ministers in Massachusetts. That body voted unanimously,

"That we highly approve of Bible Classes, and that the subject be referred to a Committee, who shall be authorized to take any measures they may think proper for the formation of Bible Classes the present year, and make report of their doings, and also of their views relative to the subject, at our meeting next year, and that Rev. Messrs. Wisner, Green, Fay, and Wilbur, be that Committee."

About the same time the General Synod of the Dutch Reformed Church passed the following resolution:

"That it be earnestly recommended to all pastors of our churches, that in connexion with the usual catechetical instruction, they institute Bible Classes under their own immediate superintendence for the instruction of persons more advanced in Biblical knowledge."

In June of this year, the delegates from the Suffolk Association, by the direction of that body, submitted to the General Association of Massachusetts the following resolutions, which were unanimously adopted:

"1. That the General Associations of Massachusetts highly approve of the method of communicating religious instruction to youth by means of Bible Classes, and earnestly recommend to all the ministers in connexion with this body, the establishment of Bible Classes among the youth of their congregations.

"2. That the delegates from the several Associations in Massachusetts connected with this body shall every year, in giving an account of the state of religion, state the number of Bible Classes in the congregations with which the ministers they represent are connected, and the condition of those classes."

In September of the same year, the subject was brought before the General Association of New Hampshire. The following extract is from the report of a Committee appointed by that body:

"Your Committee beg leave to report, that they consider the institutions of Sabbath schools and Bible classes of inestimable importance to the prosperity of Zion, and the interests of the rising generation. They rejoice to find their brethren in Massachusetts publishing, that in that state "the system of Sunday school instruction has been pursued with the happiest results, evincing the preeminent importance and efficacy of this noble expedient of bringing little children to the Saviour, and training up a whole generation for his service." Wherever Bible Classes have been established, their influence has been most powerful and salutary. In several instances the Spirit of God has so signally honoured this institution by his accompanying influence as clearly to show that it is a most efficient instrument of bringing the young to the saving knowledge of the gospel. They believe that similar results have usually attended these institutions in other parts of the Lord's vineyard. They would therefore submit the following resolutions to be adopted by this body:

"*Resolved*, 1. That the General Association of New Hampshire earnestly recommend to all the pastors and churches connected with their body to take prompt and efficient measures to organize Sunday schools for the children, and Bible Classes for the young people, in all their congregations.

"2. That the delegates from particular Associations in this State, be expected every year, in giving an account of the state of religion, to mention the number of Sunday schools and Bible classes in the congregations they represent, the degree of interest taken in them, and the obvious advantages which result from their establishment.

"3. That measures be adopted to form a State Sunday School Union, Auxiliary to the American Sunday School Union, and also to organize a State Bible Knowledge Society, which may be the medium for acquiring, originating, and disseminating a knowledge of the best methods of forming, conducting, and benefitting Bible Classes, or other ways of increasing Bible knowledge. A Bible Knowledge Society was accordingly organized, the object of which is thus stated in the Constitution:—

"The object of this Society shall be to promote the formation and prosperity of Bible Classes; to collect and disseminate knowledge of the best methods of conducting them, and of their practical utility."

Some more recent resolutions of the General Convention of Vermont indicate that that field is ripening for a moral harvest among the young.

(To be continued.)

From the New-York Religious Chronicle.

SELF POSSESSION.

To preach is own'd to be a different thing
From the far nobler art of——PRACTISING.
HUBBARD.

One of the great secrets of oratory is self-possession. Whatever parts, or accomplishments, may be the decorations of the private man, without an unaffected equanimity, they will prove unavailing to the public speaker. As this is a remark of almost universal application, it is eminently true of sacred eloquence, or that speaking in the name of Jehovah which appertains to the sacred desk. The preacher, to be effectual, must be composed, yet earnest, as a military commander in the hour of action. As soon as he becomes ruffled, embarrassed, or self-abandoned, he may scream, gesticulate and perspire—the unction is gone; and his efforts to recall it are the ensigns of his impotency, and the monuments of his failure.

The causes of this appalled confusion are numerous and inexhaustible. A natural timidity of temperament, a refinement of intellectual fibre, a morbid state of the nerves, absolute mental vacuity, precipitancy of preparation, a sterile theme, an ill-advised or ill-digested method, a recreant memory, a new association, the presence or sudden perception of an obnoxious hearer, diffidence of the position to be defended, servility of feeling, and an undue regard to applause, a conscious ignorance of the subject or incompetency to its discussion, a rash mistake which cannot be remedied, and above all, a want of simplicity of motive and confidence in God, are some of the causes which lend their influence, in different degrees and combinations, often to obstruct, and sometimes to silence a public speaker, and even a Christian preacher.

Fear of the audience in many ways is an incubus of monstrous dimensions, oppressing the spirit of the preacher. "Where the Spirit of the Lord is, there is liberty." Perhaps a preacher never officiated to his own satisfaction, or, in a great degree, to the good of his hearers, till raised above them—at once fearless and affectionate.—But how to attain and retain this heavenly influence—*hic labor, hoc opus est*, this is the difficulty and the question.

The question may be thus stated—*in what best way may a preacher sink his audience?*

The following anecdote, which the writer of this article had from the lips of the concerned individual, may aid your readers, Mr. Editor, in coming to the proper answer—it may even benefit the venerated incumbents of the highest office in the sublunary gift of God; it may prove salutary to many, as it has to some, of the commissioned ambassadors of Jesus Christ; to them the question is practical, and every man shall kiss his lips "that giveth a right answer."

I was once designated, said the narrator, to preach the annual election sermon in the metropolis of my native state, (Hartford, Ct.) and before its Governor, its legislature, and other professional dignities. The weather was fine, the concourse numerous, and composed of the intellectual nobility, civil and ecclesiastical, of the whole commonwealth, including strangers of distinction, and constituting an audience of the highest respectability. I, of course, tarried with the pastor of the place, the late Rev. Dr. Strong. As the bell began its monitory tolling, I left the study and descended to the parlour.—There I was ushered into a circle of clergymen, few of whom I knew, and none of whom, at that moment, I rejoiced to see. The conversation turned upon my feelings in view of the speciality of the service. Some sympathized, others prophesied, others counselled—how many *prayed* for me, I know not. At last said one, "fear nothing; be bold and independent; just imagine them to be a patch of cabbages, and treat them as such, and my word for it, you will succeed." O, thought I, if I could sink them upon this principle, and bring my feelings just there, it would do!—but—At this instant Dr. Strong entered the room, and informed the presence that it was time to proceed to the church. As the preacher and pastor are ever partners in the procession, according to our good habits, I had the privilege of walking with the Doctor. He soon inquired the state of my feelings, and having learned their pertubation, and wishing to assuage them, thus accosted me, "Well, my brother, can you not sink them? you have not forgotten the advice of Mr. —— which I overheard just before I summoned you to move?" No, I replied, but they are such a select assembly, and will expect so much and criticise so sternly!—and what if I should fail? The doctor rejoined—"I am not surprised that you find it difficult to adopt that counsel, and preach under the inspiration of a lie. It is folly, and falsehood, and stupidity; and to which of these ingredients the poisonous composition is most indebted, it were hard to resolve. They are not cabbages nor cannibals, but a collection of cultivated men and immortal souls, and to you pertains the responsibility of addressing them as such, and propounding to them their duty under the sanction of their Creator's will. You must face them and "speak boldly, as you ought to speak." And you need not fear their faces. Take my counsel—when the sun rides at his meridian, the stars are lost in the glory of his beams; and when God, is exalted, his creatures are forgotten: fill your thoughts with a sense of *His* presence and *your* obligations; think of his goodness and his promises; let *God* fill your whole field of vision, and man will appear in his proper diminutiveness; this is truth and grace; this will sink your audience, without injuring them, or inflating you; and in truth I know of no other mode of sinking an audience *legitimately*, than that I have suggested." He paused and I was relieved. His counsel pervaded my willing soul. I was enabled to magnify my office and my master; and I have since retained it, and practised upon it, with the happiest and most durable satisfaction.

Believing, as I do, Mr. Editor, that every audience must be sunk, and *God* alone exalted, where the preacher is free and fearless, or the preaching effectual; and that the above counsel of an illustrious preacher may benefit his successors and juniors in office—perhaps private Christians and even Editors, I have sent it, with my respects, as a contribution to your valuable miscellany.

TIMIDUS TESTIS.

Fragments.

Hours have wings, and fly up to the Author of Time, and carry news of our usage. All our prayers cannot entreat one of them to return, or slacken his pace: the mispense of every minute, is a new record against us in heaven. Surely, if we thought thus, we should dismiss them with a better report, or not suffer them to go away empty, or laden with dangerous intelligence! How important it is that every hour should convey up not only the message, but the fruits of good, and stay with the Ancient of Days, to speak before the glorious throne.

We behave ourselves as if death were a thing only to be undergone by some few persons here and there, and that the most should escape, and as if we took it for granted we should be of the exempted number.

The mind is often more willing to contemplate that which even scoffers acknowledge to be a well proportioned form of logical religion, than to dwell upon the more practical features of the system.

When we dip too deep in pleasure, we stir a sediment that renders it impure and noxious.

There is often too much self in our zeal, and too much of the fear of man in our prudence.

Human happiness depends much in forming a right judgment of things, and shaping our actions according to circumstances.

In debate, let truth be thy aim, not victory; and endeavour rather to gain, than expose thy antagonist.

Keep truth inviolate in the smallest, as well as in the greatest matters.

To mourn without measure, is folly; not to mourn at all is insensibility.

NATIONAL TRACT SOCIETY.

The Speech of Rev. Mr. Summerfield, on moving a resolution, as mentioned in our last, "That as all permanent good cometh down from the Father of Lights, we do give ourselves continually to prayer, for his blessings on this Institution, and do urge it upon all the lovers of our Zion to aid us herein by their devout supplications," is thus reported in the Commercial Advertiser.—*N. Y. Rel. Chron.*

We regret that this gentleman's voice was so feeble that we could hear him but very indistinctly for a considerable time.—What we did hear, however, was in his happiest style. He would not dwell upon the importance and usefulness of Tracts. Upon that point enough had been said. In speaking of the bright prospects of the Christian Church from the exertions of the present age, he triumphantly referred to that arch-infidel, Hume, who predicted the downfall of Christianity in the 19th century. Nay, he declared that he already saw the evidences of its downfall. It was not the twilight, however, but as it were the dawning light of Christianity which he saw —for with the commencement of the nineteenth century the British and Foreign Bible Society was bro't forth. Voltaire, too, with impotent rage, had assailed Christianity, and had audaciously asserted, that although it took twelve men to plant Christianity, his single arm should root it out. In that day and country, it was customary to sneer at Christians. And among the French nobility, it was an old saying, "We'll leave the poor to the clergy." He was thankful that they had been left with the clergy. The poor we have always with us. Tom Paine —(I thank God that his bones have been rooted up, and no longer pollute the soil of our country)—Tom Paine boasted that he had cut down every tree in Paradise. He mentioned these circumstances to show how our religion has been assailed by infidels, and how speedily and gloriously their predictions had been falsified. It was a pleasing fact, that Voltaire's press—that very press that scattered his baneful Tracts, so that, like the frogs in Egypt, they were found in their houses, their kneading troughs, and their ovens—is now actively employed by the Paris Bible Society. In the very chamber, too, where Hume uttered his evil prophecy, the first Committee assembled for forming the Edinburgh Bible Society. One of the converts of Carlisle, moreover, who had sent that wretch a donation in prison, as he said, to compliment him for having delivered him from his ridiculous fears of hell, and his fantastical hopes of heaven, lately died in the most horrible agony, exclaiming, "*I am lost!*"

Mr. S. warmly congratulated the Society upon its formation. This room affords a delightful spectacle. In the union of different sects of Christians, there is a semblance of that love which is so beautiful in the Christian character. It is a love which we can even see as it were, beaming from the face, looking out at the eyes, breathing from the lips, and distilling from the hands, thus creating an atmosphere which angels come down to inhale, and in which God himself delights to dwell; for he that dwelleth in love, dwelleth in God, and God in him!

Religious Intelligence.

AMERICAN TRACT SOCIETY AT NEW-YORK.

The meeting for the public organization of this Society, was held at the City Hotel, on Wednesday the 11th inst. at 10 o'clock A. M. The meeting was opened with prayer by the Rev. Mr. Maclay, of the Baptist Church in Mulberry-street. *S. V. S. Wilder, Esq.* of Bolton, Mass. elected President of the Society, at a meeting on the 11th of March, took the chair, and addressed the meeting. Rev. Dr. Milnor read a statement of the proceedings relative to the formation of the Society, including a constitution approved and recommended for adoption, by the convention of delegates from various Tract Societies, which assembled on the preceding day.

The audience proceeded from the City Hotel to the site of the house, to be erected for the Society, at the corner of Nassau and Spruce streets, where the *corner stone* was laid with appropriate exercises. Rev. Mr. Fonda, of Montgomery, and Rev. Warren Fay, of Charlestown Mass., offered prayers. The stone was laid by the President of the Society, and accompanied by an address.

An almost unparalleled spirit of love and Christian affection pervaded the hearts of the friends of Evangelical truth, from different denominations who engaged in the establishment of this Society. Party dissensions seemed to be lost in an ardent desire to honour the Saviour in the salvation of the souls of immortal men.

[*N. Y. R. Chronicle.*

CONSTITUTION

Of the American Tract Society, *approved and adopted by the Society on the 11th instant.*

Article 1. This Society shall be denominated "The American Tract Society;" the object of which, shall be to diffuse a knowledge of our Lord Jesus Christ as the Redeemer of sinners, and to promote the interests of vital godliness and sound morality, by the circulation of Religious Tracts, calculated to receive the approbation of all Evangelical Christians.

Art. 2. Each subscriber of two dollars annually, shall be a Member; and each subscriber of twenty dollars at one time, shall be a member for Life. Each subscriber of five dollars annually shall be a Director; and each subscriber of fifty dollars at one time, or who shall, by one additional payment, increase his original subscription to fifty dollars, shall be a Director for Life.

Art. 3. Members of the Society shall be entitled to Tracts annually, to the value of one dollar, and Directors, to the value of two dollars; or, if preferred, they may receive Tracts at any one time, to the value of half the sum given.

Art. 4. The Society shall meet annually on Wednesday immediately preceding the second Thursday in May, when the proceedings of the foregoing year shall be reported; and a Board consisting of a President, Vice-President, a Corresponding Secretary, a Recording Secretary, a Treasurer, and thirty-six Directors shall be chosen.

Art. 5. The Board of Directors shall annually elect, by ballot, a Publishing, a Distributing, and a Finance Committee, each, consisting of not less than three, nor more than six members; the members of which three Committees shall constitute an Executive Committee, to conduct the business of the Society, and shall be, ex officio, members of the Board. The Board shall have power to enact the Society's By-Laws, and to appoint Honorary Vice-Presidents, Directors or Members. Twelve shall constitute a quorum.

Art. 6. To promote in the highest degree the objects of this Society, its Officers and Directors shall be elected from different denominations of Christians; the Publishing Committee shall contain no two members from the same denomination; and no Tract shall be published to which any member of that Committee shall object.

Art. 7. Any Tract Society contributing one fourth part or more of its annual receipts to the Treasury of this Society, shall be considered an Auxiliary, and be entitled to purchase Tracts at the most reduced prices. And any Agent or Treasurer of such Auxiliary, annually transmitting five dollars to the Treasury of this Society, shall be entitled to vote at all meetings of the Board of Directors; and the officers of any Auxiliary annually contributing ten dollars, shall be entitled to the same privilege.

Art. 8. The Executive Committee, subject to instructions from the Board of Directors, may admit any Tract Society to the privileges of an Auxiliary, with such relaxation of the terms above prescribed as they shall approve; and may confer such privileges as they think proper on any important kindred institution circulating this Society's Tracts.

Art. 9. All benevolent Societies and Institutions, and individuals purchasing for gratuitous distribution, or to sell again, shall receive Tracts at reduced prices.

Art. 10. That the benefits of the Society may be enjoyed no less in distant places, than near the seat of its operations, the prices of its Tracts shall be, as far as practicable, the same in all parts of the United States.

Art. 11. All meetings of the Society, the Board of Directors, and the Executive Committee, shall be opened by prayer.

Art. 12 The President, or, in his absence the Vice President or other Officer first on the list in the city of New-York, at the request of five Directors may call special meetings of the Board of Directors, causing three days' notice of such meetings to be given; and any two members of the Executive Committee may call special meetings of that body. The Board of Directors have power to call special meetings of the Society.

Art. 13. This Constitution shall not be altered, except at an annual meeting, and by a vote of two-thirds of the members present.

UNITED FOREIGN MISSIONARY SOCIETY.

The celebration of the eighth anniversary, took place at the City Hotel, on Wednesday evening, the 11th inst. The large room where the exercises were performed, was filled to overflowing, and many persons were unable to gain admittance. After a prayer had been offered, the Secretary, Zechariah Lewis, Esq. read extracts from the annual report. From this document it appears that the affairs of the institution are flourishing, and that much encouragement exists for continued and more extended labours. The prominent facts set forth, have been already made known to our readers on different occasions.

When the Report was concluded, the Rev. Mr. Cuyler, of Poughkeepsie, made an address; Rev. Mr. Wylie, of Washington, Pa. Dr. Proudfit of Salem, and the Rev. Mr. Ellis from the Sandwich Islands, followed. The speech of the latter, was founded on his personal observation of the effect of the missions to the heathen, as exhibited among the South Sea Islanders, with whom he has so long resided. He related a number of affecting anecdotes, in illustration of his remarks. On one occasion, when a little boy had gratified an attentive audience, by repeating several chapters from the Bible which he had acquired from missionary instruction, and Mr. Ellis beheld his widowed mother sitting by, her countenance exhibiting the satisfaction she felt on the occasion, he was struck by observing near her, another female, who appeared in the deepest gloom and despondency. Approaching to learn the cause of her sadness, she with tears exclaimed, "Oh! that you had sooner visited these benighted regions, and taught us the precepts of your religion—I too had such a son, who might now have been my pride and consolation, but in the darkness of heathenism, these hands brought him to an untimely end." As an evidence that the Society should persevere in these benevolent labours, even though no beneficial result should be immediately apparent, for that the seed sown would spring up and bear fruit in the appointed time, he instanced the remarkable case of the Islands of the Pacific, where for sixteen years no apparent good was effected, and then suddenly idolatry was overthrown, and heathenism demolished.

A collection in aid of the Society having then been made, a chief of the Seneca tribe of Indians (Capt. Pollard) a convert to Christianity through the instrumentality of this Society's missions, made an address of considerable interest, which was interpreted by a young man who had been attached to the mission. It related, principally to the condition of his countrymen before the introduction of Christianity, and to his own state of feeling before and after his conversion.

The concluding address was by the Rev. Mr. Crane, well known to the friends of Indian civilization and missionary exertion. It was of a very feeling and impressive character, and was received with the most marked attention throughout.—*N. Y. R. Chronicle.*

From the Connecticut Observer.

Extract of a letter from a Missionary, to the Secretary of the Trustees of the Missionary Society of Connecticut, dated

Owen County, (Ind.) April 15, 1825.

Rev. and Dear Sir,—I am now just returned from the spring meeting of our Presbytery, which has cost me a journey of 150 miles and taken 11 days. Our prospects, and the prospects of Zion are brightening in this State. We have lately ordained and installed two ministers—one at Indianapolis and one at Bloomington.* We expect to ordain three more before October; and two will be installed. I was employed to prepare a written statement for the General Assembly of the Presbyterian church, on the state of religion within the bounds of Salem Presbytery. This statement was approved by the Presbytery, and is forwarded to the Assembly. I kept a copy of it and now send it to you.

"The Presbytery informs the Assembly, that through the blessing of the Head of the Church, their infant churches are living in peace, and generally giving good attention to the preached gospel, as far as they are supplied with it. And though four fifths are destitute of a settled ministry, and three fourths are destitute of even stated supplies, still to the praise of the Redeemer, they are nearly all yearly increasing in the number of their members. Eight new churches have been formed the last year. In three of our congregations the Spirit has been poured out. The saints have been revived, and sinners made to inquire after Christ and salvation. Two of them are in new settlements on our north-western frontier. We have an immense territory, embracing about 180,000 population, and but 7 ordained ministers capable of public service, with only 3 licentiates. The Assembly will see by our Presbyterial report, that our churches are 37—and we have the prospect of adding to their number the present year. We beg therefore for help. A few missionaries sent us from the Board of Missions, who would remain and settle in our bounds could do us much good. We pray the Assembly to consider us in this matter. Our prospects have been long of a dark character, but are now fast brightening; and from the location of our churches and the character and influence of many of their leading members, we think our State shall yet present a fair and lovely section of the Presbyterian church. Education is generally low, but we think it is rising. We have one College, which is just commencing, under encouraging auspices. And the state of morals in our bounds is, we believe, improving."

You see by the above statement the judgment not merely of your missionary, but of the Salem Presbytery.—And I suppose it would be agreeable to you to have it.

*These and most of the other churches mentioned in the report were formed by missionaries from this Society.—Ed.

VERMONT.

It is stated in a letter from a respectable gentleman in Vermont, who has long exerted himself with great zeal, ability, and success, in aid of the Colonization Society, that the "Vermont Auxiliary Society have agreed to solicit a collection throughout the state, on the Sabbath next following the Fourth of July, and the President will issue an address in behalf of the Society to that effect. I think the collection will be general. We shall rely chiefly on that for this season."

We hope that this example will be followed by the State Societies of New Jersey, and New Hampshire, and other subordinate institutions throughout the Union. An Auxiliary Colonization Society, of great importance has recently been organized at Edenton, N. C.—*African Repository.*

Office of the Colonization Society, Washington, 3d May, 1825.

Letters from Liberia have been received up to the 15th February. Perfect health prevails in the colony, and improvements are going forward with great rapidity. The fortifications are rising on an improved plan. "Our pier," says Mr. Ashmun, "a work wholly of stone and mortar, extending into the river 100 feet, at the head of which a fifty ton schooner might be moored, is about one third finished, and is to be completed by the fourth of March."

The General Assembly of the Presbyterian church met in Philadelphia, on Thursday, the 19th inst. Rev. Dr. Green preached the sermon. Rev. Dr. Rowan, of New York, was chosen Moderator. The representation this year is unusually large.

From the N. Y. Observer.

The Corresponding Secretary of the United Domestic Missionary Society acknowledges the receipt of $20, with the following envelope:—"The enclosed is the earnings of my birth day, after deducting expenses incurred. I desire to cast it into the treasury of the Lord, and wish you to apply it to the use of the United Domestic Missionary Society. A MEMBER."

The late John Keith, Esq. of Bucks co. Pa. has bequeathed $2,500 to the Theological Seminary at Princeton.

The British Government has granted to the Society for propagating the Gospel in London, near $70,000.

At the King's Chapel Royal, one hundred and twenty of the young nobility were confirmed by the Bishop of London.

The Bible Society of France, received 16 new auxiliaries, during the year ending April 1824.

Religious instruction of Seamen.—The Editor of the Charleston Courier bears his testimony to the good effects which have resulted from the religious instruction of Seamen in that city. After alluding to the erection of a Mariners' Church a few years since, he says,—"Riots of sailors, formerly the occasion of cruel and arbitrary city laws, are now unknown in our streets. It is but a few years since they were degraded below the level of slaves, and could not walk the streets after seven o'clock at night. Riots, now adays, are confined to the "*Tom and Jerry*" part of the community—those who aim to be gentlemen, and dare to be blackguards. The deportment of sailors, on the contrary, whether at sea or on shore, is so much improved as to cover with praise, the exertions of those pious individuals, who have sought to feed them with the bread of immortal life."—*N. Y. Obs.*

REVIVALS.

REVIVAL IN WINTHROP (ME.)

The Christian Mirror contains an account of the Revival of Religion which was enjoyed in Winthrop, (Me.) during the year 1824, written by Rev. David Thurston, pastor of the Congregational church. It states that 70 were added to the Baptist, and 48 to the Congregational church, as fruits of the Revival. A few others united with other churches, and several more will probably attach themselves to the visible people of God within the present year. Of the 48 added to the Congregational church, 21 were males and 27 females. During the last eleven years 140 have been added to this church; and of 130 received from the world there is probably not ten individuals who had not been religiously educated. A Sabbath School was organized in the place in 1808, and a large number of the children and youth attended with a good degree of punctuality. This kind of instruction has ever since continued, and the principal part of those who have become hopefully pious within the last ten years have been from among those who were associated in these schools. Facts of this kind are multiplying every year, in places where Sabbath Schools have been long established, and they afford a most powerful argument in favor of their utility. Should they not also operate as a powerful stimulus to those engaged in promoting the benevolent objects of this institution?—*N. H. Rep.*

Revival in Yale College.—Several extracts of letters have been published in distant papers from this place, says the Religious Intelligencer, respecting the revival in Yale College. We have designedly observed a silence on this subject, from a conviction, that evil instead of good is often produced by saying too much, or being too confident in the commencement of such a work. It will give joy, no doubt, to the friends of Zion, and faith and fervency we hope, to the prayers of those who pray for our Colleges, to know that God has commenced a work of grace in Yale College. According to his own counsel it began but a few weeks before the May vacation commenced. Hopes were entertained that about 20 of those who are seeking after knowledge from the light of science, have been brought into that light which is able to make them wise unto salvation. These dear youth with many others, who appeared solemnized, are now scattered abroad, but they are to return in about ten days, and will not those who know the way to a Throne of Grace remember this College in their prayers.

Revival in Campton and Thornton, N. H.

We are informed that a revival of religion has commenced under very encouraging prospects, in Rev. Mr. Hale's society, in Campton. We are also informed that the state of Rev. Mr. Rankin's Society in Thornton is highly interesting, that several have indulged a hope, and the prospects are encouraging.—*N. H. Repository.*

WESTERN RECORDER.

UTICA, TUESDAY, MAY 31, 1825.

Installation.—The Installation of Rev. Mr. Brace over the second Presbyterian Church and congregation in this village took place last Wednesday evening, according to previous arrangement. The Divine blessing was implored and a portion of scripture read by Rev. Mr. Burritt, of Little Falls; Rev. Mr. Squier, of the Presbytery of Buffalo, offered the introductory prayer; Rev. Mr. Lansing, of Auburn, preached the Sermon; Rev. Mr. Hopkins, of Sangerfield, offered the installing prayer; Rev. Mr. Aikin, of this village, gave the pastoral address; Rev. Mr. Coe, of New Hartford, addressed the congregation, and Rev. Mr. Crane, of Westmoreland, offered the concluding prayer. The weather was unfavourable: but there was a full house to testify to the interesting character of the exercises. The sermon, from Matthew xi, 16, 17, 18, 19, was truly eloquent and impressive; and a copy of it, we understand, has been solicited for publication. The pastoral address was given in Mr. A.'s best manner; and it exhibited, as did also, the very appropriate address which followed it, the most gratifying evidence of the existence of reciprocal kindness and affection between the members of the two societies. The services took place in the house which is occupied at present by the first society. The choir belonging to that society volunteered their services on the occasion, and several members of the Amateur Society assisted them; and, though *actively* engaged ourselves at the time, it may not be deemed improper to add, that, the music was appropriate and well received.

Bible Classes.—A long article under the head of Bible Classes is found on our first page to-day, which we have inserted in compliance with the wishes of the Pastoral Association of Evangelical Congregational Ministers in Massachusetts, as signified through the medium of the Boston Recorder & Telegraph. We are glad to find that the subject of Bible Classes begins to receive an increasing share of attention; for quite sure are we, that when judiciously managed, they are capable of doing immense good; and that no time ought to be lost in establishing them,—especially where the process of instruction has already been commenced in Sabbath Schools.

"An Inquirer after Truth," has sent us some good remarks on the subject of Bible Classes, but they are of a character somewhat too local and personal for the columns of a public journal.

The Season.—The season is uncommonly favourable at the present time in this part of the State. Grass and every species of grain assume a promising appearance; and there is a prospect of abundant fruit of almost every description. This calls for a general tribute of thankfulness, to the "Author of every good and perfect gift."

Our files of English periodicals for April have been received; as also several favours from our domestic correspondents: but we have been prevented from giving them our accustomed share of attention the week past; by the distressing sickness of one of the family friends of the Editor.

United Foreign Missionary Society.—In our last, we alluded to the anniversary meeting of this Society in the city of New-York. Extracts were read on that occasion from the annual report of the Directors; but most of the principal facts set forth have already been placed before our readers at different times—yet the document, as a whole, gives such pleasing evidence of the prosperity of the institution, that had we either leisure or room at the present time, it would afford us pleasure to offer it, for the perusal of our readers, in its entire form.

The report gives a brief view of the Union, Great Osage, Tuscarora, Seneca, Cattaraugus, Mackinaw and Haytien stations. The number of Auxiliaries recognized in former reports, it seems, amounted to one hundred and eighty-nine Fifty-six have been added during the past year; making the present number two hundred and forty-five. Among them are mentioned two female societies, the one at Winchester, Va. the other at Lancaster, Pa. each of which is pledged to contribute one hundred dollars annually, for the support of a heathen youth at the Cornwall mission school. The auxiliaries are represented as having, in general, been very efficient; but the Female Missionary Society of the first Presbyterian society in Brooklyn, is mentioned in a particular manner, as having contributed, within the seventeen months which have transpired since its first organization, more than $600, besides nearly $200 worth in garments for the Cattaraugus mission—and, what is still more creditable, the principal part of the amount raised by this auxiliary has been received as the avails of needle-work wrought by the members. This is certainly a noble example.

The receipts of the society during the past year have been nearly $21,000; and the expenditures, including what the society had previously left unpaid, exceed the receipts only about $257. The back debt which was paid during the past year amounted to nearly $8,000. So that, the late receipts and contributions into the society's funds must have been considerable.

American Missionary Register.—Mr. Lewis, the former editor of this work, has relinquished his place to Rev. Mr. Crane, late missionary and agent in the employment of the United Foreign Missionary Society.

POLITICAL.

FOREIGN.

The late English papers bring no important intelligence respecting the affairs of Europe; and the little that is found in them, is chiefly of a local nature. It appears, however, that the Greeks will have to try the issue of another vigourous campaign. The Turks, though weakened by losses and internal dissensions, seem determined to prosecute the war, to the utmost extreme; and were it not that there is little unanimity of sentiment and action among the nations that are *called* christian, we should almost begin to think that the madness of the False Prophet, is soon to end in his destruction. The Turkish empire once prostrated, and the Christian nations consenting, the ancient Covenant people might be peaceably restored to their own land, and the progress of civil and religious liberty, would then move onward without interruption.

To all human appearance, however, there must still be great national overturns before such a state of things can be fully realized. Most of the countries which are called christian, have yet to be evangelized, before either civil or religious liberty, can extensively prevail in its purity; and before any uniform and consistent measures can be finally agreed upon, as the permanent basis of a general peace among the nations, there must be a general increase, not only of religion, and morality, but of every species of useful knowledge and information. Still, as the great Disposer of all events, brings about his purposes by means of perverse as well as obedient instruments, it is impossible to conjecture what is to be the more immediate result, of the present state of things in Europe and Asia. Eventually, we are assured, they shall tend to the fulfilment of the glorious predictions of the universal reign of the Prince of Peace.

It is encouraging to learn that so many of the powers of Europe begin to think of following the example of England in recognizing the independence of the South American Colonies; and still more so, to find that the practice of negro slavery, and the tyranny of fanaticism, which were so prevalent in the colonies before their separation from Spain, are likely to be abolished. Few portions of the globe present a more interesting aspect, at the present time, than South-America.

Patras has not been taken by the Greeks, but on the contrary, has lately purchased a large amount of provisions, having received money, as is supposed, from a French frigate.

Ninety ships, including a large reinforcement of Algerines, are preparing for the campaign against the Greeks; but little apprehension is felt by their friends.

"*Cephalonia, March* 11.—The Egyptians who landed at Modon, have been completely beaten, and Ibrahim Pacha himself, is blocked up in the fortress of Mondon. His troops landed in Greece to meet their death. Among those who have been taken prisoners are many Europeans, especially *Frenchmen*, among whom there is a General. What a terrible stigma for their country."

"*Napoli di Romania, 12th March N. S.*—The Egyptian troops landed at Modon, were completely by beaten Vassos, Zavella, and Caraiscaki. A great part of them were killed, many taken, and the remainder are closely hemmed in. At present our vessels are sailing for Modon."

"*Zante, March* 24.—The Arab troops who were landed at Modon, manure with their corpses, the fine olive plains of that place. According to all the letters received from the Peloponesus, they have been almost entirely destroyed or taken prisoners. The Greeks have made a rich booty.

On the 22nd of April, leave was granted by the British House of Commons, on motion of Mr. Littleton, to bring in a bill to regulate the elective franchise of Ireland, so far as relates to 40*s.* electors.

The British Premier has proposed a grant of 2000*l.* to Mr. M'Adam, for his improvement respecting roads.

30,000*l.* has been granted by parliament to promote emigration to Canada, from Ireland. In the debate on the resolution, Mr. Hume said, he was credibly informed, that 18 out of every 20 emigrants to Canada, passed over to the United States.

The newspapers of Edinburgh, have fairly frightened Kean from his theatrical engagement in that moral and intelectual capital.

A Company is formed to work the celebrated Potosi Mines. The grant is now in the hands of the contractors, and includes some other of the most valuable mines in Peru.

Sixty banking and commercial houses in Paris, have petitioned the King to send Consuls to South America, after the manner of the United States and England.

A general public cemetry, is about to be erected at Liverpool. It is to contain 24,000 square yards; the form an oblong square, and surrounded with a wall 13 feet high.

On the 15th of last month, the French Chamber passed a law against sacrilege, by 210 votes against 95—a much larger majority than was anticipated.

The Bonaparte Family.—The mother of Napoleon, Madame Letitia Bonaparte, residing at Rome, enjoys very variable health: her fortune is considerable. Her sons, Lucien, Louis, and Jerome, live in magnificent palaces; the two first cultivate the arts and letters.

The Paris papers frequently speak with emphasis of the necessity of an immediate recognition of the new governments of South America, on that side of the Atlantic.

The Danish government has made a loan of £2,025,000 in England, at three per cent to pay off the loan of 1824, made at a higher rate interest.

Russia has adopted a new plan to render escapes from confinement more difficult; it consists in shaving one half of the heads of all the prisoners, even those in irons, and those detained for debt.

In the year 1822, the births of the whole Russian empire were 1,539,988; deaths, 977,253—excess of births, 562,735; 212 persons reached the age of 115 to 140 years; one even 150.

The total value of silk goods made in France does not exceed £1,200,000, of which, about £1,100,000 is exported, the trade having of late diminished.

Letters from Berlin state, that the good effect of the recognition of the South American States by England, is much felt there. Wool has risen 25 per cent. in consequence.

Accounts from Spain state, that mines of gold and silver, have lately been discovered in the valley of Santa Anna, in Estramadura.

The debt of Spain to France, amounts to about thirty-five million dollars, about which, the latter nation appears to be more anxious, than the former.

The King of Prussia, has appointed Mr. Niederstetter, Charge de Affaires to the United States, in the place of Mr. Greuhin, the late Minister, deceased.

The indefatigable Abbe de Pradt, has just published another political work, entitled The True System of Europe, respecting Greece and America.

The departure of the Emperor of Austria for Italy appears to be fixed for the 5th or 6th of May.

The Palace of the King of Naples was struck by lightning on the 17th of March, which entered the room in which he was writing.

The government of Holland have distinctly stated, through their commissioner, that they have been induced to recognize Colombia by the example of England.

A *quadruple or European central alliance*, between Russia, Austria, Prussia, and France, is spoken of in the Franconian Journals.

The illustrious Humboldt, says a Liverpool paper, is the president of an association for opening a communication between the Atlantic and Pacific. There are two associations, totally unconnected with each other for opening communications with the two Oceans. The association of which Humboldt is president, proposes to cut a ship canal by the Isthmus of Tehuantenee, in the state of Mexico; the other intends to perform a similar work by the Lake Nicaragua, in the state of Guatimala.

SLAVE TRADE.

During the last year, a French slave vessel in the river Bonny, received on board a large number of slaves; and the more effectually to secure them, at evening closed the hatches. The heat of the night was most oppressive, and in the morning, *more than fifty were found to have perished by suffocation.*

A letter from an officer of the Maidstone, states, that since that vessel had been on the coast, nearly 2000 poor wretched slaves had been released. "One vessel, of 120 tons, had 336 men and boys, and 141 women and girls; the men's room was only about 20 feet square, and 3 feet 2 inches high; the women had a place 9 feet aft, 18 feet forward, and 4 feet high: thus 336 men and boys were crammed into a space of 20 feet square. When the ship was boarded, the women were on their knees, crying for mercy; and 50 of the men in silence awaiting their final doom, (for so the Portuguese traders had assured them;) but when, by means of an interpreter, they were assured of protection, of their lives, and of an intended location in a spot where they would be free, the transition from despair to joy was overwhelming; they knelt down, they wept, they kissed the feet, the hands, and the dress of every by-stander; the scene was touching and overpowering.

[*London paper.*

From Colombia.—A law has passed the Congress which condemns to death all citizens found engaged in the slave trade, either at sea or in the ports. All ships concerned in introducing slaves on the coast of Colombia will be confiscated, and the crew, if foreigners, imprisoned for ten years; the slaves to be sent out of the country; or, if they choose to remain, declared free.

General Montilla has requested to be withdrawn as a candidate for the vice presidency.

The Directors of the Colombian Agricultural Association, are making arrangements for sending to Colombia, a number of Scotch and Irish emigrants, for whose comfort, every possible provision will be made.

The Peruvian Congress opened their session on the 10th of February, and decreed that Bolivar should continue to hold the power and title of Dictator, until the next session of Congress, which is fixed by the Constitution, in the year 1826.

The Congress voted a gift of a million of dollars to Bolivar, which he twice refused. The Congress then requested him to take it under his charge and appropriate it to objects of beneficence. From a letter addressed by him to Congress, on the 12th of February, in which he accepts of the dictatorship again, he says that the interests of the state will call him to Upper Peru, and therefore he shall delegate a part of the supreme power to a council of government, under Lamar, as president.

Two members of the Peruvian Congress, had arrived at Guaquil, on their way to Colombia, charged with an important commission.

Gen. Sanchez attacked a body of 800 royalists at Cochabama, on the 17th Jan. who were going to join Olaneta, and took many of them and their officers prisoners.

A column of troops, who came out of the castle of Callao on the 16th Feb. were routed by the Patricts, with a loss of 200 killed and many wounded.

Toleration in Buenos Ayres.—In the treaty recently concluded between Great Britain and the United Provinces of the Rio de La Plata, we find the following article:

"The subjects of H. B. Majesty, resident in the provinces of Rio de la Plata, shall not be disturbed, persecuted, nor molested on account of their religion, but shall enjoy PERFECT LIBERTY OF CONSCIENCE, being allowed to perform divine worship either in their own houses, or in their own private churches and chapels, which they shall be permitted to build and maintain, in convenient situations approved of by the government of the said provinces; and the subjects of H. B. M. who shall die in the territories of the provinces, shall be allowed burial in their own cemeteries, which they shall be free in the same manner, to form and maintain."

The Haytien government have given notice, that it will not after the 15th of June next, make advances of money on account of emigrants from this country.

DOMESTIC.

Latest from the Creeks.—The latest accounts from the Creeks state that the Indians who killed M'Intosh dispersed the next day, declaring that they did not intend to commit any further violence. They say that they are now perfectly satisfied; having wreaked their vengeance on the chief who had seriously injured and deceived them. "It is believed, (says the Savannah Republican,) that the Indians will abandon their country without a murmur, at the time stipulated by the treaty for their departure."—*N. Y. Observer.*

We understand the Hon. Mr. King, Minister to England, will embark from this city, shortly in one of the Liverpool packets. It is reported that he has engaged a passage in the ship Pacific, which sails on the first of June.—*N. Y. M. Adv.*

Letters have been received from Mr. Rush in London, intimating his acceptance of the office of Secretary of the Treasury.

A meeting has been held in Boston, on the subject of the canal across Cape Cod, at which it was resolved that measures should be adopted to procure a survey over the neck from Barnstable, which some believe a more practicable route than that from Sandwich.

The excess of specie imported into this country during the year ending Sept. 30, 1824, over that exported in the same period, is $1,033,26.

It is proposed to change the town of Salem, Mass. into a city.

There are now 43 Banks in operation, in the state of Rhode Island, although they have but 31 towns.

According to the late accounts from Fort Atkinson, Council Bluffs, an expedition composed of 500 men, was to leave that place about May 1st, to go up the Missouri to the Falls, where it was intended to form treaties with several Indian tribes.

Major Long, of the United States corps of topographical engineers, left Huntingdon on his way from this city to the river Ohio, below Louisville, Kentucky, for the purpose of resuming his experiments for the removal of sandbars and other objections to the navigation of that river.—*Phil. Rec.*

The court of inquiry to examine into the conduct of Commodore Porter at Faxardo, have closed the examination of witnesses.

The village of Mecklenburgh, in N. Carolina, claims the honour of having first made a declaration of independence. The document they published is said to have been sent out on the 20th of May, 1775. David Reese is the only survivor of the delegation, who met on that occasion, and a celebration was to be held this month, on the fiftieth anniversary.

[*N. Y. Adv.*

The Police Office in New York give notice that *base coins* are in circulation, viz.—Spanish Milled Dollars dated 1789, and Six Penny pieces of 1817; the impressions of both are very bold, and they appear to be newly made, and very imposing.

Coal.—The Lehigh Company has, this season, already sent to Philadelphia 130,000 bushels of coal, and has about 70,000 on the landing at Mauch Chunk. It now receives daily at the landing, about 3000 bushels, and sends daily to its yard in the Northern Liberties, about 3260 bushels. The arrangements of the company are such that they will this year bring down to Philadelphia about 700,000 bushels,—300,000 of which are intended for the New-York market.

Boring for Water.—A Mr. Disbrow, while boring for water at Alexandria, at the depth of 70 feet, found pieces of wood, such as elm, white-oak, locust, &c., some of which were in a perfect state of preservation, particularly the white oak and locust, and what is very remarkable, the hull of a hickory nut, as sound and firm as if buried but a few weeks, instead of which, it has doubtless lain in that situation centuries.

A new steam-boat, named the General Greene was launched a few days ago, at Burlington, in Vermont. This boat is to ply between Burlington and Port Kent, a pleasant new village situated on the New-York shore of Lake Champlain nearly opposite to Burlington.

John Brown, aged 55, living in the alms-house at Billerica, Mass., committed suicide by forcing his wooden leg down his throat. He had been for some time in a state of mental derangement, and imagined that the overseers intended to burn him.

Distressing occurrences.—A Mr. Bird was killed at Farmington on the evening of the 15th inst. by James Rowe, an insane person. We understand that Rowe went to the house of Mr. Elias Goodrich, on the Eastern Farms, that evening, and so frightened the family that they all fled to a neighbouring house. Bird and—— afterwards returned, carrying a candle, and immediately upon opening the door, Bird, being foremost, was struck with an axe, and killed on the spot. The worst part of the story remains to be told. On the next day, many of the inhabitants went in pursuit of the maniac, who, soon after the murder had fled. The pursuit continuing till evening, one of the party supposing he had overtaken the murderer, very improperly fired his gun, and mortally wounded one of the pursuing party, by the name of Drayton Bodwell, who died the next morning.

Rowe was not apprehended, until the 18th inst. when he was found in the west part of this town and secured.—*Hart. Times.*

Christianity in India.—We have been favored with the perusal of a letter from Ram Mohuss Roy, the celebrated Brahim reformer, who has done so much by his talents, influence and wealth towards the promotion of Christianity in India. The letter is dated at Calcutta. We make the following extract from it, preserving some peculiarities in the phraseology:—"I am glad to inform you that we have at last succeeded in purchasing a piece of ground for 1200 rupees, in order that we may build a chapel, and a small, but commodious house for a minister; I cannot, at present, say when we commence the building, but I hope we shall be able to carry it on before the commencement of the rainy season."—*Salem Gaz.*

Literary & Scientific.

Messrs. Collins and Co. No. 117, Maiden Lane, New-York, have issued proposals for publishing "Archæologia Græca: or the Antiquities of Geeece. By John Potter D. D. late Archbishop of Canterbury. To which is added an Appendix, containing a concise history of the Grecian States, and a short account of the lives and writings of the most celebrated Greek Authors. By G. Dunbar F. R. S. E. and Professor of Greek in the University of Edinburgh.—First American from the last Edinburgh Edition, with a continuation of the history of Greece, from the Mahometan conquest to the present year, and other additions by Charles Anthon, Adjunct Professor of languages in Columbia College, New-York.

Burder's Village Sermons are now publishing in London, under his inspection, in the Spanish language. They are designed for dispersion in South America.

The Chinese Language.—It is said, that the written medium of thought employed by the Chinese, is legible to the people of four other nations, making collectively, at least a fourth part of the world. The five nations, are the inhabitants of China, Corea, Japan, the Loochoo Islands, and Cochin China.

Connecticut Historical Society.—The legislature of Connecticut have incorporated a Historical Society for that state. The importance of such institutions might well recommend them and procure their establishment in all parts of this country. The preservation of historical documents will at a future time prove the high value of such measures.

Nearly 2000 copies of the Crusaders, the next novel of the *Great Known Unknown* of the north, have been engaged by the London booksellers, in addition to the 3500 copies, which were bespoke at the publisher's trade sale.

Another novel, by the author of "Lights and Shadows," called "The Foresters," is about to be issued at Edinburgh.

The emperor of Russia has purchased a collection of 200 MSS. in the Arabian, Persian and Turkish character, for the use of the imperial academy.

Two metal tablets, of a date 709 years before Christ, and on which is engraved in ancient Greek, an account of the music feast at Epyræe (Corinth,) in the same year, have been recently discovered.

A meeting was held in Edinburgh, for the purpose of forming a Scotch Ladies' Society for promoting Education in Greece.

Electrico Magnetical Experiment.—Mr. William Sturgeon, of Woodwich, has shown that a magnetic bar, mounted freely on his axis passing through its two poles, and in this state subjected to currents of electricity, passing from its equator, or middle point towards each pole, is thereby caused to revolve on its axis.

Deaf and Dumb.—There are now at the Hartford Deaf and Dumb Asylum 64 pupils, who are under the care of five instructers, viz.

Mr. Gallaudet, (Principal,)	$1200 salary.
Mr. Clerc,	1200
Mr. Turner,	1000
Mr. Peet,	800
Mr. Brinsmade,	700
Overseers of the Work Shops,	400

The price of board is $1 75 a week.

Another Theological Seminary.—At a late meeting of the *Associate Reformed Synod of the South*, a THEOLOGICAL SEMINARY was organized, and Professors chosen. The Rev. JOHN HEMPHILL, of Chester, S. C. was elected Professor of Practical and Polemic Theology; and the Rev. JOHN T. PRESSLY, of Abbeville, S. C. was elected Professor of Original Languages, Biblical Criticism, and Church History. Until the funds become sufficient for the support of the Professors, in part or in whole, they will remain the pastors of their respective congregations; and, after a course of twelve or eighteen months with one of the Professors, the students will resort to the other to spend with him an equal portion of time.

Professor Patton, of Middlebury College, has accepted the Professorship of Languages in the College of New-Jersey.

Inauguration.—The Rev. Dr. Milledoler was installed into the office of Professor of Didactic and Polemic Theology in the Theological School of the Reformed Dutch Church, on Wednesday, the 25th inst. A vigorous effort is now making to endow a third professorship in this School, which, it is believed, will prove successful. The fall session will open on the first of September next.

Princeton College.—The Trustees of Princeton College have resolved to solicit from the Alumni of the College contributions to a charitable fund, to be called the "Alumni Fund," and to be devoted to the gratuitous support of such indigent youth, of promising talents, and unimpeached morals, as a standing Committee of the Board of Trustees, of whom the President of the College shall always be one, shall from time to time direct. It is provided that no incumbent on the Charitable Fund shall ever receive from the same more than $200 per annum.

The Cent of 1825, is a different coin from any before issued from our mint. On each side is a head of "LIBERTY," on one side the head is raised, and on the other, sunk into the copper.

A company has been incorporated in Hartford, (Conn.) for lighting that city with gas; and leave has been granted by the corporation for laying pipes in the streets.

To wash calico without fading,—Put a table spoonful of common salt into the suds, and the colours will remain as bright as before washing. So say the Newspapers.

DONATIONS,

Received for the Auburn Seminary.

Warren,—A Donation by Mr. Jacob Robbins,	$5 00
Mexico,—From the Charitable Society, by Rev. D. R. Dixon	5 84
	$10 84

ABIJAH THOMAS.

Utica, May 17th, 1825

Married,

At Georgetown, by the Rev. Mr. Cloriviere, on the 17th inst. LUKE EDWARD LAWLESS, Esq. of St. Louis, Missouri, to the Baroness GREUHM.

DEATHS.

In Williamstown, on Friday the 20th inst. Dr. SAMUEL TORBERT, aged 61 years. He has left a widow and six children and many friends and acquaintances to lament their irreparable loss. He was blessed with a sound mind and a wonderfully strong constitution, having enjoyed uninterrupted health until a short period before his death. He was born and educated in the State of Pennsylvania. He removed to the city of New-York, where he was distinguished as a Physician; and from thence he removed to this town. Previous to his death he observed to his companions and friends, that he felt entire reliance on the merits of Christ Jesus for his salvation to whom he had made a profession some years since. "Blessed are the dead who die in the Lord."—*Communicated.*

At Cooperstown, N. Y. on the 20th inst. Mr. *Henry E. Dwight*, aged 48 years.

The subject of this notice, was the son of the Hon. Timothy Dwight, of Northampton, Mass. and youngest brother of the late Doct. Dwight, of Yale College. For a few years previous to his demise, he suffered greatly from disease and adversity; but his native vivacity of spirit never for a moment forsook him. He lived an affectionate husband, a fond parent, and a generous friend, and died in the full belief of the Christian religion, and in the hope of a blessed immortality.—*Com.*

On the morning of the 22d inst. in the 59th year of his age, Elder *John Williams*, senior pastor of the Baptist Church in Oliver street, New-York.

At Barboursville, Virginia, on the 16th inst. Col. THOMAS BARBOUR, (father of the present Secretary of War,) in the 90th year of his age. He was an ardent Whig of the Revolution, and, except his venerable cotemporary, Mr. Jefferson, was the last survivor of the Members of the House of Burgesses of Virginia, which, in 1797 made the first protest against the stamp-act.

In Malden, (Mass.) Rev. EBENEZER NELSON, late Pastor of the Baptist church in that place.

In London, Gen. Alexander, Earl of Balcarras, 78. He commanded a regiment in Burgoyne's army, which was captured at Saratoga, in 1777.

Near Paris, (Ken.) on the 27th of January last the Rev. AMBROSE DUDLEY, in the 73d year of his age. He was Pastor of the Baptist church, near Paris. He was a native of Spotsylvania county, Virginia, and during nearly 50 years, he was a faithful Preacher of Christ and him crucified.

NEW-YORK PRICES CURRENT

(*Corrected Weekly.*)

ASHES—*Pot*, (ton)	$110	*a* 111 25
Pearl, do.	115	*a* 116 25
FLOUR—Western Superfine,	5 50	
The market is rather unsettled.		
GRAIN—*Wheat*, (bush.) western,	1 12	*a* 1 14
Rye, do		50 cts
Oats, do.		27 *a* 23
FEATHERS—Live American per lb.	35	
HOPS—First Lot, 1824	lb. 18	
LUMBER—*Yard Prices.*		
Shingles, (per M) best	$ 3 50	*a* 3 75
do. do com'n	1 50	
Pipe Staves do	54	
Hhd. do do w. o.	43	
Bbl. do do w. o.	24	
Hhd. do do r. o.	24	
Heading, do w. o.	40	
Hoops, do	18	
PROVISIONS—No alteration has been felt, either in Beef or Pork; the former, however, is in the greatest demand.		
Beef, prime, new,	$ 5 50	*a* 6 25
do mess,	8 50	*a* 9
Pork, prime, new,	10 25	*a* 10 50
do mess,	14 25	*a* 14 50
Hams,	7	*a* 10
Butter,	7 9	*a* 10
Lard,	8 1-2	*a* 9 1-2
Cheese, in cask and box,	5	*a* 8
PLASTER OF PARIS—(per ton)	$6	*a* 6 25
WOOL—*American merino* full bl'd,		
1st quality,	55	*a* 62 cts
1-2 blood do	40	
3-4 do do	44	*a* 45
Common or native in fleece		
clean,	30	*a* 35
Skin wool, hatters 1st ql.	58	*a* 62
do do 2d ql.	35	
do do 3d ql.	25	
Spinning, do	20	*a* 30

WANTED,

A GERMAN CHAIR-MAKER.

ALSO, an Apprentice, about 14 years of age, wanted immediately. Apply at

H. HICKOX'S

Chair-Factory, Whitesborough street.

Utica, May 31, 1824. 48tf

TRUMAN HASTINGS,

ATTORNEY & SOLICITOR

HAS opened an Office at the corner of River and State-streets in the City of Troy; where he will punctually attend to the business of his profession. *Troy, May 17th*, 1825.

MEXICO ACADEMY.

THE next term will commence on the 18th inst. under the superintendence of Mr. TERTIUS D. SOUTHWORTH, a gentleman competent to teach the branches usually taught in Academies. The terms of tuition, are as follows:

For Latin, Greek, and the higher branches of Mathematics,	$4 00
For English Studies.	3 00

The Trustees flatter themselves that as they will make all the exertions in their power, for the benefit of the institution, the reasonable expectations of Parents and Guardians, will not be disappointed.

Board from 8 to 12 shilling per week. Books and Stationary, furnished at the Book Store Prices.

By order of the Board of Trustees,

J. M. FRISBIE, *Sec'y.*

May 12, 1825. tf 47

NOTICE

TO MANUFACTURERS OF SCYTHES.

THE subscribers have now on hand, in addition to their usual assortment of IRON & STEEL,

40 Tons, new and old Sable Russia Iron.
5 — German Steel (best quality.)

for sale at the New York prices; with the addi dition of transportation only.

H. & S. STAFFORD.

Utica, 20th Jan. 1825.

NO. 84, GENESEE STREET.

THE subscribers are now receiving in addition to their former stock, a fresh supply of

GROCERIES,

which they offer on the most favourable terms for cash, or approved notes payable at either of the banks in this village, among which are the following:

150	Chests Skin Tea, (various chops)
10	Old Hyson, do.
15	Young do. do.
25	Souchong do.
15	Bohea do.
10	Hhds. St. Croix Rum,
3	Jamaica do.
7	Pipes Brandy,
4	Holland Gin,
40	Qr. Casks, different kinds Wine,
30	Kegs Richmond Tobacco, Nos. 1 and 2,
25	Boxes Lump Sugar, Nos. 1, 2 and 3,
40	Bbls. Brown do.
25	Boxes Short Pipes,
12	Bags Pepper and Pimenta,
6	do. Coffee,
8	Hampers Porter Bottles, &c. &c. &c.

J. C. HASTINGS, & CO.

April 19, 1825. 42tf

A CLERK WANTED.

A Young man 16 or 17 years old, wanted to tend a Country Store. A pious young man, coming well recommended, will meet with encouragment. Inquire of the Printer.

May 23 1825. 3w 47.

Whitesboro' Academy.

THE Trustees would inform the public that this Seminary is now open for the reception of Students under the tuition of Mr. C. CHITTENDEN BALDWIN, who graduated at Hamilton College in 1823; and who comes with recomendations of high standing, as a gentleman of fair character and distinguished classical attainments.

L. BERRY, *Clerk of Trustees.*

Whitesboro', May 2, 1825. 44

THE PREMIUM BONNET.

The elegant grass Bonnet which was manufactured by Miss Jerusha Stebbins, and which drew the premium in Madison County in October last, is now left for sale, in the care of Merrell & Hastings, of this village.

Utica, May, 1825.

PLATTSBURGH & CANADA NOTES WANTED.

THE Notes of the Banks of Plattsburgh and Canada, (excepting those of Little York,) received for goods, at par, at the store of

THOMSON & LYMAN.

Utica, May 8, 1825.

JOHN CAMP & Co. No. 98, Genesee street, Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors, and Groceries.

Cash and the highest prices, paid for Pot and Pearl Ashes.

May, 24, 1825.

THE subscriber has for sale a remarkably fine toned PIANO FORTE, made by Clementi & Co. of London, on an entire new principle, having the Harmonic Swell and Bridge of Reverberation.

Also;—A fine toned VIOLONCELLO, by Sebastian Kloz.—Price $100.

I. J. BERRY,

65 Genesee street, Utica.

JUST published and for sale, by Merrell & Hastings No. 40, Genesee-st. "*Questions on the Historical parts of the New Testament: Designed for Sabbath Schools. By* TRUMAN PARMELE, *Superintendent of the Utica Union Sabbath School.* Utica, Sept. 28, 1824.

NEW STORE.

I. J. BERRY'S

Family Grocery, Agricultural and Garden Seed Store.

No. 65, Genesee St. Utica.

THE public are most respectfully informed that the above Store has been opened for the supply of such articles as are of general family use in the Grocery Line;—Such as Tea, Sugar, Coffee, Raisins, Fish, &c. &c.; together with a great variety of the choicest Liquors, and Wines. Those ladies and gentlemen who may think proper to confer their favours, may rely upon being supplied with goods of the first quality, and at the lowest prices.

Tavern Keepers will find it much to their advantage to take their supplies of Liquors and Groceries from this Store.

The proprietor begs to call the attention of his friends and the public in general, to the other branch of his establishment for the general supply of AGRICULTURAL, GARDEN and FLOWER SEEDS!

Those whose taste inclines to the culture of Botanical Plants, will here find a collection of the most rare and curious seed selected from the best sources, due caution having been taken to secure such as are genuine.

Farmers can be supplied with Seed Grain at this store.

Utica, Feb. 7, 1825. 32

POETRY & MUSIC.

"KINDLED ONLY AT THE SKIES."

TO A WATER-FOWL.

Whither 'midst falling dew,
While glow the heavens with the last steps of day
Far, through their rosy depths, dost thou pursue
Thy solitary way?

Vainly the fowler's eye
Might mark thy distant flight to do thee wrong,
As, darkly painted on the crimson sky,
Thy figure floats along.

Seek'st thou the plashy brink
Of weedy lake, or marge of river wide,
Or where the rocking billows rise and sink
On the chafed ocean side?

There is a power whose care
Teaches thy way along that pathless coast,—
The desert and illimitable air,—
Lone wandering, but not lost.

All day thy wings have fann'd
At that fair height, the cold thin atmosphere;
Yet stoop not, weary, to the welcome land,
Though the dark night is near.

And soon that toil shall end,
Soon shalt thou find a summer home, and rest,
And scream among thy fellows; reeds shall bend
Soon o'er thy sheltered nest.

Thou'rt gone,—the abyss of heaven
Hath swallowed up thy form; yet, on my heart
Deeply hath sunk the lesson thou hast given,
And shall not soon depart.

He, who, from zone to zone,
Guides thro' the boundless sky thy certain flight,
In the long way that I must tread alone,
Will lead my steps aright.—BRYANT.

TRUST IN GOD.—*By Mr. Bowring.*

O Let my trembling soul be still,
While darkness veils this mortal eye,
And wait Thy wise, thy holy will!
Wrapt yet in fears and mystery,
I cannot Lord, thy purpose see:
Yet all is well, since ruled by Thee.

When mounted on thy clouded car,
Thou send'st thy darker spirits down,
I can discern thy light afar,
Thy light, sweet beaming thro' thy frown;
And should I faint a moment—then
I think of Thee, and smile again.

So, trusting in Thy love, I tread
The narrow path of duty on:
What though some cherished joys are gone!
What tho' some flatt'ring dreams are fled?
Yet purer, brighter joys remain:
Why should my spirit, then complain.

COMMUNICATIONS.

For the Western Recorder.

SABBATH SCHOOLS.

MR. EDITOR,—Amidst the benevolent objects of the day, to the promotion of which your paper is devoted, I am happy to find that Sabbath Schools are not overlooked. The subject of *quarterly examinations* has been much talked of; and I perceive, in the last Recorder, an extract respecting it, from that excellent writer, Mr. James. But your correspondent, who furnished that extract, though friendly to these examinations, seems to fear rather too much, the evil consequences which attend them. It is not to be denied, that they tend to excite a proud and unhallowed spirit in those who are found to have excelled in their respective classes. While this is to be lamented, it is no conclusive argument against them. We could bring the same argument against every species of well doing. A crowded audience, for instance, is calculated to excite pride in the heart of the preacher of the gospel; but who would hence infer, that half the people should neglect the attendance of public worship with a view to humble their minister. The extensive circulation of a valuable book is directly calculated to excite pride in the author; but we should never think of suppressing and denouncing his book for the purpose of humbling him. Neither would we omit public examinations in Sabbath schools, though many a young heart may have been puffed up with unholy pride; because the benefits resulting from them are many and great—and have been found from experience, to outweigh, an hundred fold, their evil consequences. They show to the parents and guardians of the scholars, the progress which has been made, enlist their feelings, call forth their substantial aid, and active cooperation. This is peculiarly desirable; for the indifference and coldness of parents has a paralyzing effect upon the feelings of a faithful teacher, and there are but few things, which tend more to destroy the effect intended by his instruction. But the favour and helping hand of parents not only encourages him, but gives a tenfold force to the salutary lessons which he inculcates upon the children.—At these exhibitions I have often seen the parent's tear flow freely; and the numbers have been few indeed, who have returned from such scenes without new resolutions to train up their children in the nurture and admonition of the Lord.

These examinations encourage the teachers to greater zeal and activity. And they have, also, no small influence in arousing the scholars themselves, to engagedness, activity and perseverance. Other benefits might be adduced; but these are sufficient to overbalance the objection above mentioned.

Pride is one of the most powerful enemies with which man has to contend; and no pains should be spared to check its growth in its earliest stages. But it grows spontaneous in the human heart, and we cannot fully eradicate it, short of stopping the pulsation of that heart. It is one of those tares which are sown by the devil, and cannot be wholly destroyed in *this* world, without destroying the good seed. Merited praise, bestowed upon virtuous deeds, inflates it. Yet virtuous deeds and precepts must be commended, as well as vice censured. What shall we do then? Must we suffer pride to grow luxuriantly in the youthful heart, and even foster it, for fear of destroying some of the nobler qualities of the mind? Certainly not. And, *the most effectual antidote to it, is the plain, unvarnished exhibition of truth.* The character of the human heart, is unequivocally represented in the sacred scriptures. Let the Sabbath school teacher constantly impress this representation upon the minds of his pupils; and he can easily convince them that it is true, by anecdotes of men, drawn from the historical parts of the scriptures: and, from living examples also, he may teach his pupils that their own hearts are deceitful and desperately wicked. Let him impress it upon their minds, that there is none naturally righteous; that the heart is the *seat of corruption*,—the fountain-head of pollution and iniquity. A thorough conviction of these truths, is undoubtedly one of the most effectual opposers of that base pride, which is so troublesome, not only in others, but in our own hearts. Children, who have been rightly instructed as to the nature of their hearts, will not always receive injury by praise bestowed on them for well doing. "A dutiful little girl was asked if she expected to go to heaven, because she was told she was good and attentive. 'Oh, no,' she replied, 'if I go to heaven, it will be because Christ died for me.'"

Finally, after all that the teacher can do for his pupils, he will find himself impotent indeed, and in need, daily, of strength from the great Head of the church. Let all who have the care of immortal souls, *be faithful*, even unto death,—let them remember too, that when they have spent all their strength, and accomplished all in their power, they are no more than unprofitable servants, and need the quickening influences of the Holy Spirit, to give efficacy and success to their labours.

I must not conclude without requesting parents, who have children in Sabbath schools, to avail themselves of every opportunity to ascertain their progress. Let them follow up with faithful precepts and good examples at home, the benevolent endeavours which are used for the temporal and spiritual welfare of their children at school. Every parent who has the salvation of his children at heart, will feel the reasonableness of this request; and, I trust, unite in praying for a blessing upon the Sabbath schools in our land. A TEACHER.

MISCELLANEOUS.

THE AFRICAN CHIEFTAIN.

Some years ago, the brother of Yaradee, the king of the Solima Nation, was captured in war, and brought in chains for sale to the Rio-Pongas. His noble figure, awful front, and daring eye, bespoke a mind which could know but one alternative—freedom or ruin. He was exhibited like a beast in the market place, still adorned with massy rings of gold around his ankles, as in the days of his glory. The tyrant who bound him, demanded for him an enormous price, and though the warrior offered immense sums for his redemption, refused to listen a moment to his proposals. Distracted by the thought of his degradation, the tear stole from his eye, which never wept before, when he entreated them to cut his hair, that had been long permitted to grow, and was platted with peculiar care. Large wedges of gold which had been concealed in it, were now laid at the feet of his master, to obtain his ransom. All was in vain. The wretch who held him was inexorable. Supplication might as well have been made to the winds of heaven, or to the cliffs and deserts of his country. Hope was now dead—darkness deep and interminable settled upon his soul. "Then burst his mighty heart." His faculties were shattered as by a stroke from on high—he became a maniac, and that robust frame which never trembled on fields of blood and death, could not sustain the workings of his wounded spirit, but withered and perished under the weight of his chains.

Ye, who under the best government in the world, range at will in the gardens of pleasure, or in the halls of wealth listen to sweet music; at one time improving the intellect, at another delighting the fancy; now tasting the sweets of friendship, now grasping the meed of honour, having none to molest or to make you afraid; could the miseries produced by the slave trade be presented to you in their truth—in their immensity, you would not refuse your offerings to remove a curse which has consigned, and is now consigning, ten thousand manly forms to fetters, and ten thousand noble souls to despair.

From the Family Visitor.

A WORD FITLY SPOKEN.

Travelling in the stage a short time since, I was highly amused with the various characters that came into contact. The peculiarities of each were exhibited in the clearest point of view by the contrast. My attention was particularly attracted, by the modesty, good sense, and sound principles of a Quaker, who said little and that to the purpose—while the whole company was exceedingly annoyed by the incessant prating of a conceited coxcomb, who knew every thing, except the very evident fact, that every person present was disgusted with his conduct. He was by turns a farmer, a politician, a philosopher, and a divine. From him we learnt what Satan has preached from the beginning, that the wicked shall not surely die, and that the whole tenor of scripture, and the very nature of the Gospel, teach in the clearest and most forcible manner, the doctrine of *Universal* salvation; and that any other system of doctrines was founded on ignorance of the Bible. In the course of his preaching—for he was in fact as we afterwards learnt a Universalist preacher of much renown—he repeatedly boasted of his knowledge of Scripture, and of his ability to quote more texts than any other person present, or even in this country. After a while, the Quaker, who had hitherto said nothing on the subject, cast on him a countenance beaming with the law of kindness. "Friend," said he, "I think I heard thee say thou art very learned in the scriptures." Yes, replied the preacher, and who disputes it? I'll bet a hat that I can quote more passages than all of you together. "Well, friend, thou dost doubtless recollect this one passage, *'Seest thou a man wise in his own conceit? there is more hope of a fool than of him!'*" The effect of this reproof was instantaneous and astonishing. It was a word fitly spoken. The man appeared to lose at once all knowledge of the scripture, and command his tongue. He seemed to be deaf, and he was almost literally dumb, the remainder of the journey. I was no less surprised, than delighted, to find that the words of the wise are indeed as goads, and that the fool's mouth can be so easily sealed up.

Subjects for the Pulpit.—"The preacher of everlasting truth has certainly the noblest subjects that ever elevated and enkindled the soul of man;—not the intrigues of a Philip—not the plots of a Cataline—but the rebellion of angels—the creation of a world—the incarnation and death of the Son of God—the resurrection of men—the dissolution of nature—the general judgment—and the final confirmation of countless millions of men and angels in happiness or misery. No subjects are so sublime; none are so interesting to the feelings of a reflecting audience; no orator was himself ever so deeply interested in his subject, as a godly minister is in the truths which he presses upon his hearers. If on any topic he can become impassioned, and be carried beyond himself, it is on the theme of immortal love, and the everlasting destinies of men."

THE BIBLE—GEN. CLARKSON.

The following extract of a letter from the Hon. Andrew Kirkpatrick, late Chief Justice of the state of New-Jersey, and one of the Vice-Presidents of the American Bible Society, was read at the last anniversary, and produced the liveliest emotions.

"I cannot close this note, without presenting to the Society, also, my sincere condolence for the loss which they have sustained in the death of that very worthy gentleman who has, for so many years, presided at their meetings as their first Vice President. But while I feel their loss, and mingle in their sorrows, I learn a lesson from the death of the deceased, which ought to strengthen the hands, encourage the hearts, and inflame the zeal of every one of us, in the holy cause in which he laboured.

With the Bible in his hands which directed his way, and which with so much zeal he aided in sending to others, I see him approach the confines of the eternal world. The prospect before him is vast—vast as eternity, and awful as the presence of HIM who dwelleth there. Illuminated, by his Bible, with a ray of heavenly light, which opens a glimpse of life and immortality beyond the grave, and presents in distant view the rising turrets of the New Jerusalem, the holy city, the abode of the blessed, where sin, and sorrow, and sickness, and death, shall never enter—this prospect, though it fills his soul with reverential fear, yet it elevates its hopes, and wraps it in celestial joys. He looks upon his mourning friends around his dying bed, he says "I AM HAPPY"—and breathes his last.

HUME AND VOLTAIRE.

We are presented with two examples of *philosophical composure* in death on the side of infidelity. A more appropriate instance than Hume, could not have been found. And, yet it is certain that he "went off the stage like a brave man!" So says Dr. Adam Smith, his friend and panegyrist. But how could he display his *bravery*, since if sincere in the avowal of his opinions he had nothing to fear after death? Surely it requires no great degree of courage to endure the mere physical pain of dying. It is the apprehension of what is future that renders death so terrible. Let any one peruse Dr. Smith's letter to Mr. Strahan, containing "some account of the behaviour of Mr. Hume during his last illness," with Bishop Horne's remarks upon it, and we will readily commit to him the decision of the question, whether Hume "went off the stage like a brave man." We question the fact for two reasons: 1. All witnesses of his "behaviour," but his companions in infidelity, seem to have been carefully excluded from him, and these would not report any thing to the disadvantage of their system. 2. From their testimony as given to us we are compelled to conclude, that great efforts were requisite both on their part and on his own, to keep up his spirits, and "divert" him from all gloomy reflections.

When Lord Byron said that "Voltaire's last moments do not seem to have been clouded by any fears of what was to come," he either betrayed his own want of information, or calculated largely on the ignorance of Shelly and Medwin, and whoever else happened to be present. What! he who in the beginning of his last illness sent for the priests of that religion which he had sworn to crush; who signed a recantation of his infidelity: who said to D'Alembert, Diderot, and others, "Retire! It is you that have brought me to my present state! Begone!" Who complained that he was abandoned by God and man; whose physician testified that "the furies of Orestes could give but a faint idea of those of Voltaire," and whose reply to his physician on avowing his inability to save his life, was, "Then I shall go *to hell*, and you will go with me!" [*Lit. & Evan. Mag.*

ANECDOTE OF MR. WEBSTER.

We once witnessed a striking effect produced by Mr. Daniel Webster. In the trial of an important cause at the United States Circuit Court in Boston, a shuffling witness fell into the hands of Mr. W. for cross examination. After attempting in vain to bring him to a direct answer, and while he was exhibiting the utmost effrontery and indifference, and parrying the questions of the counsel as if for his own amusement, Mr. Webster paused, and fastening his eye on that of the witness, who seemed paralysed by the look, he exclaimed "witness, the onth of God is upon you!" The man sunk upon his seat as if a dagger had passed through him, and almost immediately rising, exclaimed "I will tell all!" And he did tell all, and a very different story from the one he had before told.—*Providence Journal.*

A CURIOUS DERIVATION.

It was the custom of the high orders of the Teutones, an ancient people who inhabit the northern parts of Germany, to drink mead or metheglin, a beverage made with honey, for thirty days after every wedding. From this custom comes the expression "to spend the honey moon." Attila, king of Hungary, drank so freely of this liquor, on his wedding day, that he was found suffocated at night.

A late Edinburgh paper says "Mr. F. W. Morris a young medical student in this city, has suggested that fire might be effectually and easily extinguished by blowing carbonic acid gas upon it, as water is spouted from pipes."—The gas can be had in any quantity desired from chalk and other substances. Its power of extinguishing combustion is well known, and its superior density would make it displace the common air at the places where the fire existed.

DEFERRED ARTICLES.

The Episcopal Seminary which is to be established by Bishop Chase, will be located on the banks of Allum Creek, about twelve miles north of Columbus Ohio.

Virginia University.—Among the regulations of the University of Virginia, is one which provides that there shall be appointed by the Faculty a Military Instructor. Work-shops are also to be provided at the expense of the University, where students who choose, may exercise themselves in the use of tools, and in mechanical labors.

The Blind restored to Sight.—A young man in Louisiana had been blind about ten years, during which time he married and became the father of three children. Having heard of the skill of Dr. Lobatut, of New Orleans, as an occulist, he hastened to put himself under his care, leaving his wife and children at Baton Rouge. A fortnight had scarcely elapsed when his sight was perfectly restored, and he was enabled to go and *see* his wife and children, for the first time.

A cheap Barometer.—Take a small glass hollow ball, with a very small aperture, through which you are to introduce just as much water as will allow it to swim, so that on the slightest addition, the ball will sink. This ball, so prepared, must be placed in a common phial three parts full of water, corked air tight. The ball will either rise or fall by the heat or coldness of the atmosphere.

Veneering in a lathe.—This is practised extensively abroad, but we believe it is unknown in our country. The piece of wood is steamed after being turned into a cylinder, then the veneer is turned off in one continuous sheet of shaving. I have seen it in rolls of ten, fifteen, and even twenty feet in length, and from one to two feet broad, of rose wood and mahogany and satin wood.

To Preserve Milk.—Put to a pan of milk a spoonful of wild horse radish, and it will remain sweet for several days, either in the open air or in the cellar while other milk will change. So says the Upper Canada Herald.

Remedy for Hoarseness.—One drachm of the fresh scraped root of horse-radish infused with four ounces of water in a close vessel for two hours, and made into a syrup with double the weight of sugar, is an approved recipe for removing hoarsenes. A tea spoonful of this has often proved a sudden and effectual remedy.—*Bos. Med. Int.*

Seed Corn.—The Maine Gazette recommends the practice of soaking seed-corn in copperas water, just before planting. The utility of so doing is stated to have been tested by experiment. It not only accelerates vegetation, but what is of greater importance, it preserves the tender plant from destruction by worms, especially the wire-worm. The trouble and expense of the soaking is trifling. An ounce of copperas is allowed to every quart of seed, and the corn should be steeped about 24 hours.

Speculation.—One parcel of cotton in Charleston, S. C. changed owners 6 or 7 times during one week, without leaving the hands of the factor.

Representatives.—The City Council of Boston, has fixed the number of Representatives for the city, the ensuing political year, at twenty, being five less than the city sent last year.

Mr. Titian Peale has completed his researches on the coast of Florida, and the shores of the adjoining islands. He is now on his way to Philadelphia, with a very extensive collection of Natural History for the public Museum of that city.

Free Blacks in New-Jersey.—The New-Jersey Colonization Society have passed a resolution that it is expedient to adopt measures to raise funds sufficient to defray the expense of fitting out a vessel, under the direction of the society, to take free blacks to the Colony of Liberia. The free blacks of New-Jersey are to have the preference.

At Petersburg, the new theatre was consumed by fire.

One of the greatest hauls of rock-fish ever known on the Potomac, was made lately at the Sycamore landing, near Alexandria, D. C. At one drag of the seine four hundred and fifty-four of those fish were taken; and, what it still more extraordinary their average weight, could not have been less than 60 pounds.—*South. Paper.*

An article from Madrid of the 22d ult. states, that some serious disturbances had broken out in the barracks of the Royal guard.

English Policy.—A correspondent of the N. Y. D. Advertiser wrote from England on the 1st of March last as follows:

"You will see that the Chancellor of the Exchequer stands pledged to proceed with the *non-restrictive system*, and in this principle he is supported by the voice of the nation. The Parliament seem at last to have adopted this principle—That what is for the good hope *of one* is equally good *for all*. They will proceed, step by step, until the whole body of restrictive laws are abolished; and in their treaties with the S. American States, this principle will form the great basis."

Scotch Colony in Buenos-Ayres.—The London Morning Chronicle announces the sailing of the Norval, from Greenock to Buenos Ayres, with a company of emigrants, principally agricultural laborers and mechanics, who propose to settle about a hundred and twenty miles above that city. The Morning Chronicle considers this an undertaking which may, and in all probability will, lead to results not much less important than the emigration of the founders of the Plymouth colony in 1629.

UTICA ACADEMY.

THE next Term of this Academy will commence on the 7th of February next, under the care and instruction of Mr. D. Prentiss.

The Trustees, anxious to render the Academy valuable and useful, have availed themselves of the opportunity to obtain the services of this gentleman, who comes recommended by the advantages of much experience, ample qualifications, and unusual success. He has for several years presided over the Academy at Oxford in Chenango County, where his talents, assiduity and vigilance contributed essentially to its eminence and usefulness.

The Trustees of Utica Academy, aware of its importance, feel a deep solicitude to give it elevation and make it worthy the attention and patronage of those who are charged with the care of the education of children and youth, and confidently hope by the labours of the present preceptor, and increased attention on their part to attain those important objects.

All the branches of learning usually taught in Academies will be taught in this; and on terms as reasonable as to tuition.

An accomplished gentleman will be employed to instruct in French, if a sufficient number of pupils should wish to attend to that Language.

The Trustees respectfully invite attention to this institution, and trust that all reasonable expectations of success and advancement will be fully realized.

ERASTUS CLARK,
EBEN'R B. SHERMAN,
THOMAS WALKER,
THOMAS SKINNER,
WM. H. MAYNARD,
EZEKIEL BACON,
WILLIAM WILLIAMS,
SAMUEL STOCKING,
MONTGOMERY HUNT,
THO'S H. HUBBARD,
JOHN C. DEVEREUX,
SAMUEL C. AIKIN,
HENRY ANTHON.

Utica, January 26, 1825. 31

UTICA
Looking-Glass Factory.

WELLS M. GAYLORD,

RESPECTFULLY informs the public that he has taken a building on Franklin street, where he manufactures all kinds of Gilt and Mahogany framed Looking-Glasses, which may be had, wholesale and retail, at the store of WILLIAM CLARKE, opposite the Ontario Branch Bank, Genesee street, in a great variety of sizes, of the newest pattern, and at the New York and Albany prices.

Also, all kinds of Paintings, Prints, and Ladies' Needle Work, framed in superior style Bed and window Cornices made to any pattern. Damaged Looking-Glass Plates re-silvered.—Old Frames re-gilt, and every kind of ornamental gilding done in the best manner and on the most reasonable terms. Likewise, Maps strained, varnished, and mounted on rollers.

All orders left with William Clarke, or with the subscriber, will be thankfully received and promptly attended to.

February 7th, 1825. 1y32

Extract from "An Act to amend the act, entitled an 'act, for the assessment and collection of taxes.'"

Passed April 20th, 1825

"*Section 5. And be it further enacted*, That the list of Stockholders required by the act hereby amended, and the amendment thereto, passed the twenty-eighth of January, one thousand eight hundred and twenty-four, to be made to the treasurer of this state, shall hereafter be made to the *Comptroller*; and if the said list of stockholders of any company, shall not be furnished to the Comptroller within thirty days after the time specified for making the same in the said acts, * the said company shall *forfeit the sum of two hundred and fifty dollars*, to be sued for by the Attorney General in the name of the people of the state of New-York; and it shall be the duty of the Comptroller to furnish the Attorney General with an account of all companies which have not rendered to him such list of stockholders, for the purpose of having the Attorney General institute legal proceedings against the said companies; and that the Comptroller shall cause this section to be published in every newspaper printed in this state for at least three weeks immediately after the passage of this act."

* These acts make it "the duty of the President, Treasurer, Cashier, or other proper officer of every incorporated company liable to taxation, on or before the 15*th day of May in each year*, to furnish the Treasurer of this state with a list of the names of the several stockholders in such incorporated company with their several places of residence, and the *amount* of stock held by each stockholder respectively, designating that which is held by individuals, and by other incorporated companies and the amount held or owned by persons or incorporated companies not residing in this state, which list shall be *certified under the oath* of the said President, Treasurer, Cashier, or other proper officer to be in all respects just and true."

45 Hhds. Molasses,

JUST receiving and for sale by
J. C. HASTINGS & CO.
84, Genesee-st.

April 19, 1825.

M. HITCHCOCK, has constantly on hand, a large assortment of *Drugs and Medicine, Dye Woods and Dye Stuff, Paints and Oil, Liquors and Groceries:* Wholesale and Retail.

Feb. 3d, 1824. 3—tf.

JUST received and for sale by MERRELL & HASTINGS,—No. 40, Genesee street,

Four sermons on the
DOCTRINE OF THE ATONEMENT,
By NATHAN S. BEMAN, Pastor of the Presbyterian Church in Troy. Price in boards, 50 cents—bound, 75 cents.

ALSO,—Memoir of CATHARINE BROWN, Price 62 1-2 cents.

TERMS OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in January, 1825.

II. It will be put to subscribers at Two Dollars and fifty Cents if paid in advance; or Three Dollars if paid at the end of the year.

III. Persons becoming responsible for more than six copies and less than ten, will be allowed a discount of fifteen per cent., for ten copies or more, a discount of twenty per cent. Individuals forming themselves into companies of ten will thus reduce the price in advance to Two Dollars.

IV. No subscription will be received for a less term than one year.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.

MERRELL & HASTINGS, *Publishers.*